2: Boissevain E-5 (1960-1961) 1965
EZ6 Malta EZ6

Stadium, where most village football matches are played, are in themselves evidence that fights during these occasions are the rule rather than the exception.

Although there is little formal contact between villages, there is a considerable amount of informal coming and going between their inhabitants. Most inter-village marriages are between partners from neighbouring villages, and the network of kin ties that these form helps to bind the villages of a district together. Inhabitants of neighbouring villages travel to and from work on the same buses, and see each other often at the annual feasts of the district. These multiple relations contribute to a certain district spirit. The most striking example is the unity of the Gozitans, although people from the south of Malta have something of the same spirit of belonging to a particular district. Nonetheless, the knowledge the inhabitants of the southern Maltese villages have of each other cannot be compared to that of the Gozitans, who, for the most part, not only recognize each other by face, name and nickname, but usually know a surprising (and often uncomfortable) amount of personal details about one another.

IV

A person becomes a member of a village by being born there, or marrying or moving into it. The administrative details connected with these acts are quite simple. Parents must register the birth of a child at the local police station, and the parish priest enters the child's name in his register when the baby is baptized, which usually takes place within a few days of its birth. If a man marries into a village, his name will be entered in the parish register, for under Church law the marriage must be performed by the parish priest of the bride, or his delegate. If the couple settles in the husband's village or in a strange village, their names will be recorded on the annual census there, the *status animarum*, which every parish priest prepares for his bishop. All changes of address are supposed to be given (but often are not) to the Rationing Office and, if the person is over twenty-one, to the Electoral Office. No other civil authorities are interested in a person's whereabouts.

In point of fact, however, most people live in the villages into which they were born. This is another respect in which the towns

197 214 of Maltese, with its semitic sub-strata and immense Italian and other European accretions, have attracted much attention among students of comparative linguistics abroad.

The circulation of the Maltese daily "Il-Berqa" (B/55) reflects the position in the Islands, being limited to the working and rural classes. Many periodicals of a religious or occupational nature, or those produced by some towns and villages, now appear in Maltese; others are bi-lingual. [191] [198] But a knowledge of English is now so widespread among the younger generation that one would expect it to consolidate its growing importance as the language of government, education and culture, with the use of written Maltese declining relatively - though growing in absolute terms with the extension of literacy.

190 538 113 [217] Maltese language fiction and poetry exists today along with a great deal of religious writing. The present bibliography makes no attempt to cover this field although several of the Maltese writers concerned do appear in the general list (Part 8), while the principal store-houses of Maltese literature, the Royal Malta Library (B/16) and the Royal University (B/17), and others, are mentioned in Part 1. Neither is any systematic coverage attempted of the wealth of material concerning the Knights Hospitallers and their sojourn in Malta though some of the principal sources are included in Parts 2 and 8.

113 Maps, plans and charts of the Islands are not included. Many of the collections listed in Part 1 contain such items (B/1, 5, 6, 16, etc.), the Naval and Military authorities in the Islands have made surveys, maps and charts as required, while many private individuals have added to the list. Reference to the official 2" to one mile map (Geographical Section, General Staff, No.3859, War Office, 3rd Edition - 1953) is recommended at all points in the present volume. Sheet 1 covers Gozo and Comino and Sheet 2 Malta. For Malta, more detailed coverage is provided by the 6" (O.S.O.S., No.3852) and the 25" to the mile (O.S.O.S., No.3752) maps. A valuable land-use survey in Malta (1955) and Gozo (1957) have provided the Islands' first detailed coverage of this nature (B/5, 336, 337). Also valuable is the indexed and comprehensive 'Malta Street Guide' (B/489).

The bibliography which follows attempts only a very basic classification into eight sections

Part 1... List of some collections of material on the Maltese Islands (B/1 - 17),

Part 2... List of some bibliographies on Maltese subjects (B/18 - 52),

Part 3... Sample list of some newspapers, periodicals and journals (B/53 - 85),

Part 4... Some almanacs, directories and year books (B/86 - 98),

9: Luke G-5 (ca. 1920-ca. 1960) 1960
EZ6 Malta EZ6

rocky surfaces of the island, the tram-lines of neolithic man; and he will notice, if he is observant, that the dimensions of the flat two-wheeled carts which, with their gaily caparisoned little ponies or donkeys, are the traditional vehicle of the Maltese countryman of to-day correspond almost exactly with those of the carts of his neolithic predecessor, as deduced from the width of these ancient tracks. If he is interested in strange animals that still survive but must be a living link with hoary antiquity, he can study on the picturesque, uninhabited islet of Filfla, now used only as a target for gun practice, a remarkable lizard of the darkest green spotted with red (*Lacerta muralis* var. *filfolensis*), which occurs nowhere else in the world but on this tiny and diminishing spit of rock.

The dominant architectural notes of the Maltese Islands are megalithic and Baroque, and the gamut thus established can scarcely be called a narrow one. So far as works of art are concerned, the Museum in Valetta, housed before World War II in the Auberge d'Italie and since 1958 in that of Provence, contains a scientifically arranged exhibition of Stone Age culture unrivalled in any other country. This collection, whose most bizarre items are the astonishing fat female deities characteristic of Maltese neolithic sculpture, was organized in chronological sequence by the Museum's late learned Director, Sir Themistocles Zammit, who made a second international reputation in the field of Maltese archæology and excavation after having made an earlier one in medical research in connexion with undulant, or Malta, fever.

But the visitor is not obliged to study the activities of these remote peoples solely in museums. If he wishes to see how the distant forbears of the present population cultivated their land he has only to watch the Maltese farmer of to-day ploughing his field; if he is a student of cultural survivals he will note the eye of Osiris still painted on the bows of Malta's sturdy little schooners and characteristic "Gozo boats." If

9: Luke G-5 (ca. 1920-ca. 1960) 1960
EZ6 Malta EZ6

masons have found it possible to comply with a suggestion of mine that the two originals should be pieced together and replaced, for the sake of continuity, in their original position.

Also, as regards the handsome carved stone balcony, crumbling fragments of the original balcony were found in sufficient quantity to make it possible for the entire design to be reconstituted.

The Bondi Palace, thus saved from disappearance, is destined to be the Museum of Gozo.

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The British Royal Arms: 1801–16
From the early numbers of "The Malta Government Gazette"

[pp. 143-196 of text not processed. Plates facing pp. 144, 145, 160, 161, 192 and 193 have been processed].

9: Luke G-5 (ca. 1920-ca. 1960) 1960
EZ6 Malta EZ6
GOZO

172 Coming between them separated from the islet of Cominotto
173 by a channel of the palest green.

Traversing thousands of years, let us next notice a reminder
172 of the rule of Rome in the Latin inscription embedded in the entrance to the citadel, dating from the time when Gozo was a separate *municipium* of the Roman republic. Now for a glimpse of Islam, a legacy of the two centuries—from 870 to 1090—when the Arabs were the lords of these islands. Between the villages of Xewkija and Sannat on the road now called Ta Maimuna was discovered about three hundred years ago a slab of marble bearing an Arabic inscription in Kufic characters. This slab was the tombstone of an Arab girl named Maimuna, and the inscription is not only a fine piece of lapidary work but a human document from which I quote without apology:

> "Ask thyself," cries Maimuna from the grave, "if there is anything everlasting, anything that can repel or cast a spell upon death.
>
> "Alas, death has robbed me of my short life; neither my piety nor my modesty could save me from him. I was industrious in my work, and all that I did is reckoned and remains.
>
> "Oh, thou who lookest upon this grave in which I am enclosed, dust has covered my eyelids and the corners of my eyes.
>
> "On my couch and in my abode there is nought but tears; and [what will happen] when my Creator comes to me?
>
> "Oh, brother, take. . . ."

And here little Maimuna's pathetic message comes to an abrupt end.

The passage of a few more centuries brings us to the
873 spacious days of the Knights of S. John, the study of whose
175 rule in Gozo may be facilitated by reference to the archives of the island's "University," for Gozo had, like Malta, its own "University" until the beginning of British rule.[1] It

[1] These archives were rescued from oblivion after the Second World War by the Commissioner of Gozo, Mr E. Montanaro, and are now preserved in the Commissioner's Office.

[217]